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through Greece and Egypt, penetrates into the realm of the church, and which, fructifying the piety of Christendom, has maintained itself to this day."

GEORGE HOLLEY GILBERT

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TWO USEFUL BOOKS FOR THE STUDY OF CHURCH HISTORY

To the student of the history of religious thought who wishes to familiarize himself with the period of the Reformation and who knows how indispensable to a knowledge of the theological conflicts of those times are the works of the Jesuit father, Cardinal Bellarmine, the sight of the ponderous tomes in Latin written by that famous controversialist is almost enough to fill him with despair. For a period of sixteen years (1576-88) Bellarmine was closely occupied in making a formal defense of the canons and decrees of the Council of Trent in reply to Protestant assailants. Portions of his works were translated into many languages and drew out hundreds of replies. There is a wilderness of material which has to be assorted and examined in order to obtain a summary view of his theology. Professor Servièrre has come to our rescue by presenting in a single volume a condensed statement of the doctrinal arguments of Bellarmine.¹

The method of our author is to state first the contentions of the Protestants on each of the topics discussed and then to give, in neat translations, the cardinal's reply. In most of the important instances the citations in the original Latin are added in footnotes. The whole appears in good readable form and is written in an interesting style.

The arrangement of subjects is significant. The first three chapters relate to "The Word of God," "Christ the Head of the Church," and "The Sovereign Pontiff." These present the arguments of Bellarmine in support of the Church's claim to authority. The four following chapters are headed, respectively, "The Church United in Council—the Church Dispersed," "The Members of the Church Militant (=clergy, monks, and laity)," "The Suffering Church—Purgatory," "The Church Triumphant—the Saints." These support the universality of the church. Then follow four chapters on the sacraments, which exhibit the holiness of the church. Finally, there are four chapters on the doctrine of sin and grace. The whole tends to make impressively clear to the reader the Roman church's identification of religion with institutionalism and of Christianity with the

¹ *La théologie de Bellarmine*. Von J. de la Servièrre. Paris: Beauchesne & Cie., 1908. xxvii + 764 pages. Fr. 8.

church. Bellarmin was a professional controversialist, and, like men of his class, treats truth as formal rather than vital.

We are also impressed with the method of his discussion—the assumption of far-reaching major premises, and such a skilful application of them that logic appears on the side of the Catholic. The Scriptures are treated in a legalistic way and often quoted in support of doctrines to which the biblical writers were strangers. To this must be added that the controversial writings of Bellarmin bring out the fact that the Protestant writers by taking over from Catholicism some of its fundamental religious conceptions and theoretical assumptions were often entangled in logical error, even when they were morally and religiously in the right. We owe Servièrè thanks for bringing out the weaknesses of both sides.

Dr. Heussi has published the first division of the second half of his manual of church history in a volume devoted to conditions in Christendom from the time when the mediaeval church was at its height to the close of the Counter-Reformation—eleventh to seventeenth centuries.² The work takes a wide range and aims at supplying information relating to every part of the Christian world. It is hardly surprising to find that continental and, particularly, German affairs receive the emphasis. A little more than a page suffices to tell of English Christianity and its relations with the papacy during the eleventh, twelfth, and thirteenth centuries. The author's commendable fondness for inner religious and intellectual changes and for the work of great personalities leads him to devote nearly two pages and a half to Wycliffe and the Lollards; but when we come to humanism in England we find only the bare mention of the names of Colet, Erasmus, and More and the two brief remarks that it was ecclesiastically conservative and for its philosophic character dependent on Marsilio Ficino. When we reach the Reformation we find the disparity still more marked. The early German Reformation gets more than fifty pages, the early English less than four. Again, while Heussi's judgment of the early Anabaptists and his severe verdict on the persecutors are just, nevertheless he pays very little attention to this great movement so fraught with important consequences for the Christian world. For example, all that he records of Balthazar Hubmaier and his teaching is this: "Originally pastor in Regensburg, later in Waldshut, then in Zurich and Nicholsburg, burnt in Vienna 1528." The author's provincialism betrays itself in this want of perspective, but it is partly offset by the fulness of his accounts of Lutheran and central continental affairs. The *Compendium* is a mine

² *Compendium der Kirchengeschichte*. By Karl Heussi. Zweite Hälfte. Tübingen: Mohr, 1908. 193-448 pages. M. 4.

of information of extreme value for purposes of ready reference, but it can hardly be called history; it contains an immense quantity of materials for a history. Works of this kind are probably indispensable, but they ought not to be multiplied.

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ANSELM'S THEORY OF THE ATONEMENT

Professor Foley has given what is on the whole the most satisfactory presentation and criticism of the Anselmic view of the atonement in English.¹ Its chief excellences are its historical approach to the subject with its recognition of the influence of the social mind in the formation of Anselm's view, his lucidity of exposition and his ability to trace the influence of the theory in later theologians. In other words, Professor Foley has given us a thoroughgoing and a methodical historical study. In the first of the four main divisions of the volume he discusses the patristic teaching as to the atonement. In this field he is less a master of his material than in later portions of the book, yet he has used the Fathers at first hand. As every student of the matter knows, the patristic material is thoroughly unsystematic. The pre-Anselmic church does not seem to have been committed to any one exclusive theory as to how Christ's death was involved in his work as Savior. Professor Foley has been faithful to the various metaphorical expressions in which the value of Christ's death is set forth, but he has not attempted to force the Fathers into any doctrinal unity. A particularly commendable aspect of this phase of the treatment of this subject is his recognition of the fact that the ancient Fathers were ready to use a variety of interpretative concepts in order to make clear the significance of the death of Christ. One particular of considerable importance he seems to have overlooked, namely, that as long as sacrifice was universally practiced throughout Roman society any theory of the atonement was unnecessary. It was enough simply to evaluate it in terms of a social practice.

In Part II Professor Foley's treatment is more satisfactory in this particular. He shows in detail the various elements of the social mind which may be said to be presupposed by Anselm's thought. His work at this point is carefully analyzed, but it is somewhat surprising that the literature which he uses on feudalism is of such a popular sort. Even here his treatment does not make the impression of a first-hand knowledge of the great

¹ *Anselm's Theory of the Atonement*. The Bohnen Lectures, 1908. By George Cadwalader Foley. New York: Longmans, Green & Co. xi + 327 pages. \$1.50 net.